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THE JAINA GAZETTE

THE MONTHLY ORGAN

OF THE

ALL-INDIA JAINA ASSOCIATION.

25 JUL 1924

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Vol. XX. No. 6.	Madras June 1924.	Whole. No. 228

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...e Jaina Gazette Office,
...atachala Iyer Street, G. T., Madras.

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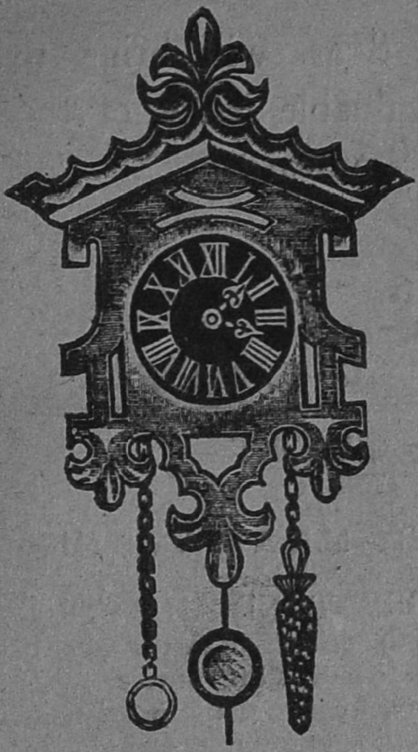

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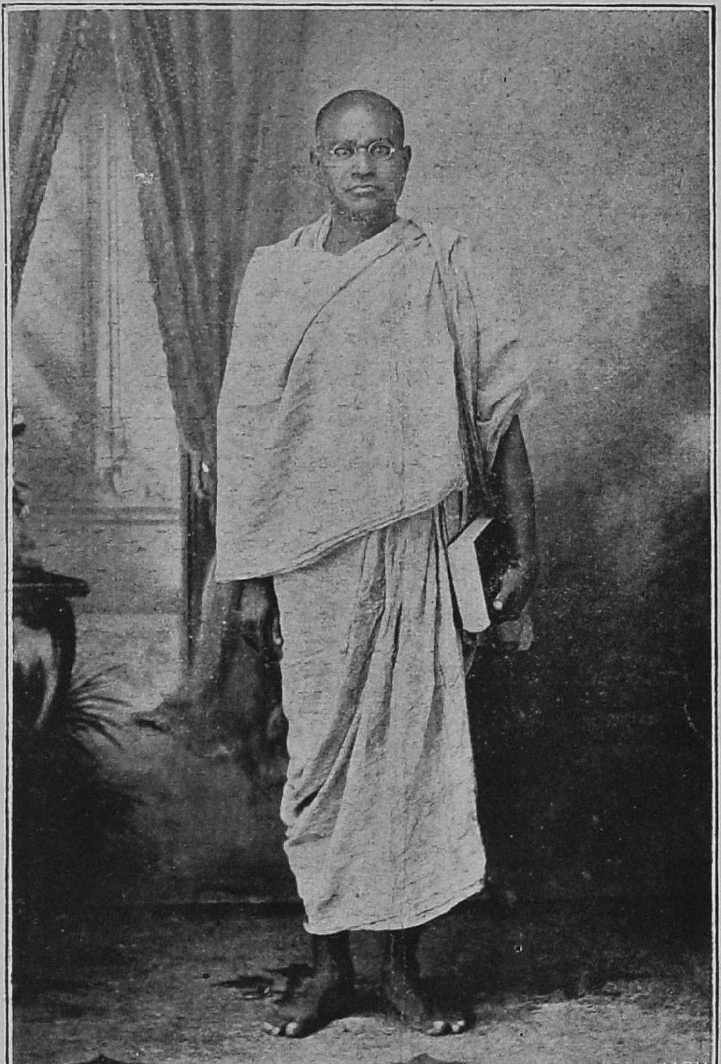

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VOL. XX. No. 6. | MADRAS JUNE 1924. | WHOLE. No. 228

Mangalam Bhagawan Viro,
Mangalam Gautamogani,
Mangalam Kundakundadyo,
Jaina Dharmostu Mangalam.

Babu Dhanendra Das.

இருமை வகைதெரிந் தீண்டறம் பூண்டார்
பெருமை பிறங்கிற் றுலகு.

"The greatness of those who understand the nature of Samsara and Mukti and renounce the world and lead an ascetic life is the highest in the world" says Shri Kundakunda in his immortal Tamil Work the Sacred Kural—a matchless work on *Trivarga*. In ages past it was a commonplace thing for the rulers of mighty empires, kingdoms and principalities to renounce their vast riches and luxuries and take to a life of homelessness and povetry and devote their time in Self-Realisation and in acquiring the treasures of the Kingdom of God. To them the pleasures of this world, however great they had been were nothing when compared to the Ananta Sukha of the Siddha. Moreover these worldly pleasures were also hindrances to them in getting the eternal bliss. Therefore they had to give up unreal happiness to gain real happiness. But now-a-days the world never thinks of the other world and its nature. The hold of Mammon is fast and his fascination is most alluring. And

as such the people find it difficult to overcome him. The *parinish-kramana* of the Tirthankaras who were either kings or sons of kings were instances of the past. At the dawn of the historical age we hear of the renunciation of Srenika Bimbisara and the abdication of Chandragupta Maurya. In the medieval times, history tells us of the renunciation of Amogavarsha of the Rashtrakuta dynasty.

Now-a-days such instances of renunciation are few and far between. In our own age we are surprised by the unique case of a big Zamindar and Banker giving up his wealth and comforts and entering the life of an ascetic. The hero is none other than Babu Dhanendra Das the subject of this sketch. Mr. Dhanendra Das, the second son of B. Basdeo Das, a Zamindar and Banker of Arrah was born in 1879 (Chaitra Krishna 7, Vikram Samvat 1935) and on the very day of his birth he was adopted by his uncle B. Harpersad Das as his heir and successor. The ancestors of Mr. Das were famous for their generosity and their charities. His grand-father, B. Srimandil Das set apart certain villages for giving daily food to beggars and needy persons, mostly travellers and pilgrims. His adoptive father B. Harpersad Das has built one Dharmasala at Arrah and has installed in it a model in marble stone of Shri Parasnath Hill; he has also opened one free Primary School, one charitable dispensary, and a Jain High School. He has provided funds for all the Siddha Kshetras, poor students, widows, etc.

Mr. Das married while he was only a boy of ten, the daughter of B. Chandra Kumar, the father of B. Deva Kumar, the illustrious benefactor of Jain community. His early education, he received in the Arrah Zilla School and after completing his matriculation there, he joined the Patna College. He appeared twice at the F. A. Examination of the Calcutta University but with no success. For about a year he studied Jain Philosophy in the Syadvada Mahavidyalaya at Benares. Though his second language was Persian he has also learnt Sanskrit and has taught the same to his daughters. He opened one match factory in his house which for want of good labourers and regular supply of suitable wood had to be closed. The sources of his income are his Zamindari and money lending business, which will be distributed among his five

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daughters. A son was born to him but that little soul passed away at the end of two months.

He has great liking for study and a keen eye for observation. He has travelled to several places and visited big cities and studied the customs, manners and civilisation of the different kinds of people. His fondness for music was great and he was learning that divine art in Lahore under Pandit Vishnu Digambar the celebrated musician and songster of northern India,

Once while in Patna he was almost drowned in the Ganges and was saved by some unknown hand.

Mr. Das has a contemplative turn of mind. Forty-five years of life in Samsara, his knowledge of the human nature and his deep study of the nature of the Self and the non-self have convinced him that true happiness can be had not through worldly career but through saintly life and not in outward things but in one's own self. He was also fully convinced by his experience that a peaceful life can be lived only in solitary places far removed from the din and bustle of worldly life. While he was searching for a place where he could go and live for the rest of his life in self-purification and self-realisation, he read in the Jaina Gazette (May 1922) a description of the Ponnur Hill on which Sri Kundakunda lived and performed *tapas*. This gave great relief to his mind. A visit to the hill next year strengthened his determination. This year in April he left his family and home and has gone to the sacred Hill where he has built an Ashram in which he and other Jain Sadhus can live. He has appointed one agent to look after his work under the able guidance of his noble wife. A will has already been executed in favour of his wife against any untoward happening. He has kept for his own expenses a village yielding a monthly income of about 300 rupees.

Like his ancestors Mr. Das is also fond of doing charities. In addition to maintaining the charitable institutions founded by his predecessors, he has established the Akalanka Jain Vidyalaya at Karandhai, and is paying monthly contributions to the Mudbidri Jain Pathsala, Arrah Sanskrit Vidyalaya and such other institutions.

The character of Mr. Das is but a happy blending of the severa

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virtues. His eyes indicate the divinity in him and on his face are writ large the noble qualities of his heart. By nature he is a very calm and gentle person. He shuns all that is bad and vicious in this world and strives to attain that which is highest, praiseworthy and worshipful. He may briefly be described as one,

" Whose every thought and deed by rule of virtue moves;
Whose generous tongue disdains to speak the thing his heart disproves;
Who never did a slander forge his neighbour's fame to wound,
Nor hearken to a false report by malice whispered round;
Whose vice, in all its pomp and power, can treat with just neglect;
And piety, though clothed in rags, religiously respects.

Editor.

Shri Kunda-kunda Ashram.

By

(Our own Representative.)

IT was in the May number of the Jaina Gazette, Vol. xviii, for the year 1922 that an article on "The Ponnur Hill" was published. Having read that article Babu Dhanendra Das, Zamindar and Banker of Arrah resolved to go on a pilgrimage to that sacred hill. This he accomplished in June 1923 and while he was immersed in joyful worship and meditation before the holy *Charanas*, fortunately for him, the sacred idea struck his mind that he should spend the rest of his life-time at the hill where the venerable Acharya Shri Kunda-kunda, the great Jaina thinker, theologian and teacher lived and passed away. Consequent upon this idea the pious Babu determined to build an Ashram for himself and the Yatis at the foot of the Hill.

The construction of the Ashram was begun a few months ago and though it is not yet complete the opening ceremony or *graha-pravesam* was performed on an auspicious day on the 12th June 1924.

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The grand proceedings of the day began so early in the morning as 2 o'clock when a procession began to go up the hill with Babu Dhanendra Das, carrying an image of Lord Neminatha and Mr. C. S. Mallinath, one of Lord Rishaba Deva. There was piping, music and Bhajana throughout the day. Though it was an early hour in the morning there was a large gathering. At about 3 a.m. there was a very grand *Abhishekam* performed to the images of Shri Rishaba Deva and Lord Neminath and the Charanas of Sri Kunda kunda at the top of the Hill. Then the images were taken down the hill with an increasingly large crowd of the Jainas. The whole procession with pipers and torch bearers, with several Jainas carrying the *Ashtamangala*, the Umbrellas, the *Chamaras*, with Sowbhagyavati Draupadi a daughter of Mr. Das, carrying the *Poornakumba*. with Babu Dhanendra Das carrying the image of Lord Sri Neminatha and Mr. C. S. Mallinath taking the marble image of Bhagwan Sri Rishaba Deva followed by the well-trained bhajana party of Ponnur all these moving slowly down the hill presented a supremely grand and inspiring sight— a sight which brought to the minds of the visitors an idea of the *Jenmabhishekhum* of the Tirthankaras by the Devas on the *Pandu Sila* on Mount Sumeru and the procession thereafter to the Bharatakshetra.

The procession from the top of the hill went down to the newly erected Ashram and at 5-15. a.m. the Grahaprevesam was performed and the images of Shri Rishaba Deva and Lord Neminath were installed in the Ashram amidst joyful and soul stirring shouts of Shri Kunda Kunda Acharya ki jai! Sri Rishbaswami ki jai! Neminath Bhagwan Ki jai! and Jain Dharma ki jai! Babu Dhanendra Das ki jai. The religious spirit that pervaded the whole scene defies description and while there were many who were loud with shouts of Jai, Jai, in ecstatic devotion, there were others who were dumb struck with the halo of the occasion and shed tears of joy.

The "*Oupasanam*" took place at once and there was abhishekam performed to the images at 7 o'clock. Then a meeting was conducted in the pandal erected before the Ashram which was attended by a very large body of Jains and non-Jains and ladies and gentlemen. Jain representatives from even the distant parts of the pre-

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sidency were to be seen on the occasion in spite of the brief notice given to them of the ceremony. Among the various distinguished visitors mention may be made of three *Anu Vritties* who graced the occasion. Mr. S. Chakravarti Nainar of Arni, a learned scholar and a devout Jain presided on the occasion. After prayer the proceedings began with the reading of a Sanskrit Stanza composed by Mr. Sampath Rao Sastrigal of Nahal in praise of Mr. Das. Then Babu Dhanendra Das delivered his important and interesting speech in English (published elsewhere in this issue) which was translated in Tamil to the audience by Mr. C. S. Mallinath. The speech was heard with rapt attention by the huge audience. Subsequently Messrs C. S. Megha Kumar, Bhadrabahu Sastrigal and Mr. C. S. Mallinath spoke well on the importance of the occasion, of the Ashram, of the sacred hill, of Shri Kunda Kunda and the great teachings of Jainism. Then the president delivered his concluding speech emphasising on the rules of conduct and the six daily duties of a *Sravaka* viz., 1. *Deva puja*, 2. *Gurupasti* 3. *Swadyaya*, 4. *Samyama*, 5. *Tapu* and 6. *Dana*. He said that the pious Babu was performing all these duties on the spot by the opening of the ashram since he provided all facilities for these. The president wound up his speech by praising Babu Dhanendra Das for his simple and saintly character.

Then Mr. Das thanked the president and others for conducting the proceedings of the day so well and requested all the Jains to co-operate with him in all his activities in the cause of *Jaina Dharma prabavana*.

Two booklets in Tamil written in ballad metre and blank verse, by two non-Jaina brethren were read on the occasion. They dealt with and eulogised the many and varied deeds of charity which Mr. Das had done and has in contemplation.

After the distribution of the pamphlets, sugarcandy and *Pansupari* the meeting came to a happy close at about 11 o'clock. The proceedings of the day terminated with a sumptuous feast for all those present on the occasion, Yatis and laymen, men and women, and Jains and non-jains.

Before concluding this brief note we wish to express our feelings of intense joy and thankfulness to Mr. Das for his opening

this important institution at the foot of the sacred Hill. All these epoch making events, we take it, are greatly due to the sacredness of Lord Kunda Kunda and the large hartedness of Babu Dhanendra Das. It is said that Sri Kunda Kunda became such a great thinker and teacher as a consequence of Shastra Dana in his previous birth.* No wonder then that his devout follower Mr. Das has realised the importance of Dana and is making arrangements to open a library and a free Sanskrit Vidyalaya and a free primary school.

As his very name indicates he is both Dhana-indra and Dana-indra, the lord of wealth and the lord of charities. While his being a rich Zamindar entitles him to the name of Dhanendra, his opening the Ashram and giving food to' the Yatis, his library and Sanskrit Vidyalaya and his ideas to start other charitable institutions testify to the fitness of his appellation Dana-indra.

One important feature about his charities must not go unnoticed. Unlike several Jains who build more temples where there are already many temples and do not dive deep into the wants of the community, Mr. Das is one of those very few Jains who have rightly realised the exact position of his community in endeavouring his utmost to do all he can for the cause of Jaina Dharma. He does such charities which are of invaluable importance and of far-reaching consequences and in such places which are most suitable for the growth of religious and educational institutions. We have had several occasions to see highly spirited leaders exhorting large audiences to work for the cause of Jina Dharma. And we have also had the pleasure of reading inspired articles in magazines about the virtues of self-sacrifice for the cause of the community. But frankly enough we must say that we have come across very few instances of such self-sacrifice and service as that of the laudable example of Babu Dhanendra Das. Born of a respectable and rich family and accustomed to a highly-luxurious and princely life it is indeed as wonderful as it is praiseworthy that he has thought it fit to renounce his home and lead a saintly life at the foot of the Ponnur Hill, giving food to the Yatis, conducting

* See last issue p. 104.

free-schools and devoting his whole time in study and meditation. Whatever he has to say he does by example. Few parallels can be drawn from our own times to enunciate any comparison between them and that of the case of Mr. Das. The stories of kings in the Mahapurana, renouncing their kingdoms and temporal sway and becoming munis, roaming about in forests, strike our minds as but fitting analogies.

That we do not for a moment desire to exaggerate things or eulogise anybody to an unwarranted degree will be evident to our readers who will just argue within themselves as to how many in Mr. Das's circumstances have renounced their families or how many even in more or less favourable circumstances are likely to follow the example of Mr. Das. He does not renounce the family out of any aversion for anybody or any mishap or any disappointment. He is the master of a wealthy family, husband of a highly pious and talented wife and the father of five children. Therefore it must be seen that his renunciation is born of optimism and of his own free will caused by lofty ideals of a greater love for that supreme status having Ananta Jnana, Ananta Darsana, Ananta Virya and Ananta Sukha in Siddhakshetra.

By his renunciation he has shown to the world at large that any amount of material wealth will not beget real and permanent happiness, that true charity consists in performing it and not in lecturing about it, that the virtue of self-sacrifice can be better taught by example than by precept and that self-realisation should begin at home.

And above all, his deeds of charity emanate from a complete grasp of the true spirit of *Dana* as enjoined in the sacred scriptures. For has not the great Umaswami said,

Anugrahartham Svasyatisargo danam.

"Charity (is) the giving of one's belongings for the Good (of one's self and of others.)

True to this great saying, Mr. Das instead of asking for funds from others is spending his own wealth for the performance of such *Dana* as will contribute to the emancipation of his own soul

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* *Tattvartha-Sutram.*—by J. L. Jaini Ch. VII. Sutra 38.

and those of his fellowmen. And when such is the case we may venture to say that if any Jain deserves the title of leader in the fullest connotation of the term we cannot think of a better than our venerable Babu, Mr. Dhanendra Das. Oh. Long may he live and work for the cause of the sacred Jaina Dharma!

The institutions which he is starting at present are an Ashrama, a library and a free primary school. The Ashrama named after the famous Acharya, Shri Kundakunda Ashrama is intended for the residence of Mr. Das and other Brahmacharis and Yatis. They will be given food freely according to the rules laid down in the Jaina scriptures. They can spend their time in studying the Shastra since there will be a good library consisting of many important works in Hindi, Sanskrit, Prakrit, Tamil and English. During the rest of the day they can spend the time up the hill in meditation. During their leisure hours they can lecture on the supremacy of the doctrine of Ahimsa to the large numbers of visitors that go to the Ashrama every now and then.

Thus our Yatis have now got a very useful institution, which was badly wanted by the Jaina public, where they can devote their life time without any anxiety, in study, samayak and service. After they acquire enough experience and knowledge they can go about the country lecturing on the fundamental tenets of Jainism. Thus the Ashrama may be said to form the nucleus of a Jaina Missionary society which is also one of the aims of Mr. Das.

He has also proposed to open a Sanskrit Vidyalaya as soon as possible, a college which can produce logicians and disputants like Akalanka and Samantabadra. He has also in contemplation to open in due course a manuscript library and a museum, and finally to erect a small temple on the hill.

In conclusion we wish to congratulate Mr. Das on his happy and wise choice of the Ponnur Hill as the seat of his religious activities in future. His coming to South India from the banks of the river Son is but reminiscent of the migration of Sruta kevali Bhadrabahu from Pataliputra to Mysore in 298 B. C. This was followed by a revival of learning which had its climax in the succeeding centuries when the famous Tholhappiam and Thirukkural

were produced. It was then, about two thousand years ago, that Shri Kundakunda lived on the Ponnur Hill and wrote such great works as Panchastikaya sara, SamayaSara and other great works. He is also the author of the reputed Tamil Classic Thirukkural. The Jains were the leaders of thought and learning and Kings and princes vied with each other in honouring them. But the wheel of fortune turned and they had their day of decadence when they were persecuted about the 6th and 7th centuries A. D. all over South India. But yet after the lapse of about a thousand years from the days of Jaina ascendency, the wheel yet turned and the bright arc appeared once more and shone in the memorable days of the famous Sri Jinasena and Sri Gunabadra who flourished about 914 A. D. in the Court of Amogavarsha. It was also then that the Jains were regarded with no small respect and that the great image of Sri Gommateswara was consecrated about 984 A. D. in Sravana Belgola, Mysore in the reign of Rajamalla II and his minister Chamunda Raya. But this period of supremacy and sway was followed by one of lull, inactivity and persecution. Yet the wheel turned on and now after the lapse of another millennium the period of Jaina culture, learning and ascendancy is bound to return. And once more the invincible doctrine of Ahimsa Paramo Dharma will shed peace and prospertity to the world at large as it has done in days gone by. And may the opening of Shri Kunda Kunda Ashrama by Babu Dhanendra Das be the morning star of the dawn of a brilliant period of Jaina Renaissance and Reformation in India.

The following message has been received from Jaina Dharma Bhushana Brahmachari Sri Sital Prasadji :—

" My hearty adoration to the venerable feet of Sri Kunda-Kundacharya :—

Let this Ashram named Sri Kundakunda Udasin Ashram or Sri Kundakunda Tyagi Ashram accomodate Jain devotees bent on self-realization—a combination of right belief, knowledge and conduct—the only sure means of obtaining independent spiritual

happiness latent in every soul and of getting this impure soul rid of all inpurities for crowning in the endless state of Liberation.

Let those devotees be full of actions, utilising their times to their best possible energies. Hours other than for self-absorption should be engaged in meditating upon Pious scriptures, in their discourses to others, their translations in different languages of India and if necessary in service of all the souls in the world. Let the Mission and doctrine of Shri Kundakunda find home in every one's heart to purify and glorify it."

The Speech of Babu Dhanendra Das.

Mr. President, Sisters and Brothers.

It is an unique opportunity for me to address to-day such a religious assembly at such a sacred place as this. It is just two years ago that I read in the Jain Gazette about this sacred place. the Ponnur Hill, where our great Acharya Shri Kunda Kunda lived. The name of Shri Kunda Kunda is held in very great esteem by all the Jains of the world, so much so that at the time of commencing reading any Shastra, Namaskara is done to Him, just as Namaskara is done to Shri Adinath and Shri Mahavir Swami. Shri Kunda Kunda was the first Acharya to write down the teachings of Jainism, and I do not find adequate words to express our gratefulness to Him. He has written many Shastras. He was a Bhaolingi Muni. From this place He has gone to Sarvartha Siddhi and He is bound to attain Moksha in his coming birth as a human being. Therefore He is now God from Dravya Nikshepa point of view, and whoever will follow in His footsteps will become one like Him. Having got these beliefs about Him within my heart, and having read in the Jain Gazette about this place, I came here with my family last year to worship this place, and then a desire rose in me that I should pass the rest of my life here in meditation, and die here at this very spot; and so after making some arrangements for the management of my estate and domestic affairs I have come to live here as a Bramhachari at least for the present.

Here I wish to open a few institutions. One of them is this Ashram—to be called Shri Kunda Kunda Ashram—intended for ascetics who can live here and devote their time in meditation and self-realization, and necessary arrangements will be made here for their meals. Here an ascetic can live in this Ashram, go up the Hill daily for meditation, take his meal here, and having nothing to think of the world outside he can pass his days in perfect peace and at the end he can observe Sallekhana. With this object this Ashram is opened, and I will myself live in this Ashram, only as a lodger and not as a proprietor. Another institution to be opened here will be a Free Primary School--called Shri Kunda Kunda Vidya Danshala—intended for little boys and girls of the neighbouring villages who can come here in the morning as day students learn Tamil, English and Arithmetic, and return to their respective homes in the evening. In this way those little children—those hopeful faces of the future generation—can get a fair knowledge of Tamil, English and Arithmetic within the course of two or three years, and then they may get admission into High Schools and prosecute their studies further. Those children who cannot afford to buy books, slates etcetra, will be supplied from the Ashram. I have a mind also to open here one Free Sanskrit Vidyalaya wherein Jain Logic and Philosophy will be taught. This is a humble beginning, and I count upon the help and co-operation of you all, gentlemen, to make my scheme a success and a realised fact. Brethren another institution to be opened here will be a Library—called Shri Kunda Kunda Pustakalaya—which will be a source of knowledge for the ascetics, the teachers, and the students, and for all the seekers of knowledge and of truth. A separate Library-building will be constructed hereafter, and the books and Shastras will be kept in the almirahs of this Ashram. These institutions are started from quite a religious point of view. To become God should be the aim of all the ascetics, teachers and students of this Ashram; and this is real Swarajya. Soul is a substance having the qualities of infinite knowledge, infinite bliss, and so forth; but, because there are other hetrogeneous matters mingling up with the Soul, the real qualities of the Soul are not manifest; and therefore our duty should be to shake off and clear out all hetrogeneous matters from

the Soul ; and this is to become God. And any thought, speech or action which helps the Soul in drawing towards it any hetrogeneous matter and concealing its real qualities is called Violence, or 'Himsa'; and on the contrary any thought, speech or action which helps the Soul in shaking off all hetrogeneous matters from it and coming to its natural state is Non-Violence, or 'Ahimsa. Whether it be my own Soul, or the Soul of another being it is immateral. We all believe in God, the existence of God, and we attribute certain qualities to Him. Those great men who have preached these truths were men who had that amount of knowledge which God has, *i.e.*, they were 'All-Knowing,' therefore whatever they have said can be safely relied upon. This Jain religion is not the religion of any particular sect, it is the duty—and the only duty—of every soul to make itself pure and become God, and so this can be said to be the religion of the whole Universe. For minute details as to how a Soul can become pure I request you, gentlemen, to refer to Jain Shastras for this.

I have come from a far off place, therefore much depends upon the encouragement I receive from you. By seeing you here I am greatly encouraged. I enlist your sympathy, and I cherish a hope that you will lend me the use of your helping-hand in all my undertakings, and specially when I wish to become one of you, and I have come here to die in your midst. At present I am ignorant of your language, so I have begun learning Tamil, and I hope to have a direct conversation with you within a few months. I am very thankful to the writer of the Article in the Jain Gazette about the Ponnur Hill, Mr. C. S. Megha Kumar, and I thank the Editor of the Gazette Mr. C. S. Mallinath for publishing it in his well-esteemed journal. These two brothers not only wrote and published the Article in the Gazette, but they have worked much for these institutions, and besides helping me they should be glad that they have been able to do something substantial through the Jain Gazette—which deserves the support of all the Jains. I am very glad to say that I am thankful to Professor A. Chakravarti who is always giving me useful advices and I thank you all gentlemen for having graced this occasion by your presence. I thank the President and the whole audience for their kindness in listening

to my broken words with rapt attention, and I feel very grateful to the Madras Government for granting me the use of this plot of land where we are meeting this time. Before I conclude I have to thank my Jain brethren of Thiruppanamoor, Karandhai, Ponnur, Erumbur, Vengaram and other neighbouring villages, for the kind and hospitable welcome they gave to me and for the help they have been rendering in bringing this Ashram into existence. I am specially indebted to Mr. T. N. Ayyadurai for his readiness and earnestness in coming forward to undertake the work of constructing the building and for the pains that he has taken during the past two months. My thanks are also due to Mr. Appavoo Nainer of Thiruppanamoor, Sriman Bhadrabahu Sastriar of Nahal, Mr. T. Authy Nainor and Mr. T. A. Sampath Jain. I request you, gentlemen, to forgive me for all my shortcomings, and to guide me always by your sound advices.

" Ahimsa Paramo Dharmah."

THE SYSTEM OF SYADVADA.

BY

Champat Rai Jain, Bar-at-law.

[If the bat's eye perceive not things during the day,—
What fault therein of the Fountain of Light in the Sun ?]

Many people have found fault with the doctrine or system of Syadvada, and even today there are men of education and culture who have not found aught but peurile wriggling and wrangling in it. Many of these men who have thus fallen foul of the doctrine are sincere thinkers, so that it is not possible to attribute the condemnation of the doctrine to bigotry and religious prejudice in each and every case.

Yet Syadvada is simplicity itself and an essential element of true metaphysics. Why it has not met with the appreciation its merit entitles it to is due to two causes in the main, namely, firstly, the lack of exact thought on the part of the thinking men generally, and, secondly, to the eccentric vagary of the human mind that delights in the discomfiture and bafflement rather than the enlightenment of an opponent, in argument. The system of Syadvada

is a peculiarity of the Jaina Siddhanta, but the Jainas do not seem to have done much to remove the confusion of thought from the minds of men concerning the doctrine. The first of these causes will also tend to become accentuated by the natural human tendency to ridicule a pet theory of a rival Faith, and the present tendency of modern culture that encourages expression even at the cost of deliberation is not unlikely to add its venom to a sense of hatred or repugnance for a creed of seeming 'contraries' which the Jainas delight in postulating in the most bewildering way, and which appears, at first sight, to be nothing more than a glib denial of definiteness to thought and basic firmness to nature and nature's work.

It is characteristic of the human mind that it is ever prone to condemn what it has not understood or what is beyond its normal ken. Hence, we are not surprised at the condemnation of the Syadvada by such men even as Prof. S. K. Belvalkar (see "the Under-currents of Jainism"). As already stated, the modern tendency is to encourage expression rather than reflection and sobriety of thought; and the modern *illuminati* delight to assert their opinion where the ancients would have hesitated even to open their lips. We are told in the article alluded to above :—

"The dogmatic part of Jain Philosophy,......is altogether irreconcilable when taken in conjunction with its dialectical part, *viz.*, the famous Syadvada theory. As is well known, this theory denies the possibility of any predication: S may be, or may not be, or may both be and not be P. With such a purely negative or agnostic attitude one cannot afford to have any dogma; and Shankaracharya lays his finger accurately on the weakest point in the system when he says: 'As thus the means of knowledge, the object of knowledge, the knowing subject, and the act of knowledge, are all alike indefinite, how can the Tirthankara teach with any claim to authority, and how can His followers act on a doctrine the matter of which is altogether indeterminate?'"

Such is the general expression of opinion of non-Jains about the value of the Jaina system of Syadvada. We shall try to determine the merit of the doctrine in this article to ascertain whether the fault lie in the bat's eye that is not able to percieve

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things at noonday sun or whether there be in reality nothing to perceive in the shape of the 'glories of Nature'.

Now, there is a marked conflict between the objects and in our description of them. The main differences are (1) in respect of the entirety of bundles of attributes and qualities which are present in the object all at once, but which human speech can only deal with one by one, and (2) in respect, of the negative qualities which human thought discovers and locates in the object, but which the object refuses to be burdened with. The first of these causes of conflict between the human expression and the object in nature is only too obvious to need any further explanation, for howsoever shall or insignificant an object be it is nevertheless the repository of an infinity of attributes a great many of which are not even known to man. The second cause needs elucidation here.

That Nature abhors vacuum is a well-known principle of science, and is recognized by all. But it is not generally realized that nature also abhors a negation, and will not tolerate it on any condition. Of course, nothing but what is endowed with existence can possibly exist in nature; for really nature only signifies the phases and aspects of existence itself. Hence all things are simply affirmances of existence and in no sense a negation thereof. This is the rigid rule of being, and it does not admit of a single exception. Whoever wishes to philosophise about nature must, therefore, always keep its living aspect in mind.

Human speech and human expression, however, constantly disregard this affirmative aspect of nature, both in ordinary speech as well as in elegant and philosophical diction. We not only take the object as we find it, but we go farther and clothe it with a number of metaphysical attributes and relations which are pure abstractions formed in the mind. Some of these mental attributes are of negative aspects, and cannot, of course, be found in the concrete object, *e.g.*, a horse is not only a horse for the thoughtful mind; but it is also the negation of the cow, the buffaloe, the donkey, the monkey, man, etc., etc.,......till the entire list of the 'not horse' class is exhausted.

The object, however, does not adapt itself to human thought in this respect, and, by the flat denial it gives to the artificial con-

ceptions of men by its own eternally affirmative appearance it is ever ready to overthrow the half realistic half conceptual edifice of human speculation, unless care be taken to guard against the calamity from the very out set.

We have seen how Swami Shankarachraya and Prof. Belvalkar both object to the position of the Jain Philosophy in the passage quoted from the 'Undercurrents of Jainism'—"S may be, or may not be, or may both be and not be, P." The proposition is an eternal puzzle to the untrained mind that has failed to notice the conflict between the concrete object and its description in human speech. Yet, this is the very form in which nature presents herself to the human mind for conceptual thought. Let us see this illustrated.

Strychnine is one of the things that are fatal to life. It has killed many men, and many persons have taken it to commit suicide. From their point of view, it is the destroyer of life. Nevertheless strychnine also acts as the restorer of health, and consequently as the preserver of life, and many persons bear grateful testimony to its curative properties. From the point of view of these latter men strychnine is not the destroyer of life. We thus have :—

(1) S is poison when considered with respect to the cases of those that have been killed by it.

(2) S is not poison when considered with reference to the cases of those who have been cured by it.

HENCE,

S may be P and S may not be P at the same time.

Whether we consider the value of S with respect to the individuals who have been affected by it or with respect to the doses in which it was administered, the result will remain the same since, in some cases S will be P and in some not P. This gives us the first two propositions of the Jaina Syadvada.

The third proposition arises when we wish to define S not with respect to a small number of cases where it has acted as a poison nor with respect to those where it has acted as the preserver

of health and life, but with respect to all cases indiscriminately at one and the same time. The question is: what is it to be termed then? Here we are not considering its definition with reference to a particular group of facts where it is known to have killed men, nor with respect to another group of facts where it is known to have acted in a different way, but with respect to all those groups at one and the same time. If we now answer the question by saying that S is P (Poison), the answer is not descriptive of the entirety of the attributes of S. Similarly, if we say 'S. is not P. it will not be defining the object of enquiry fully, and will only yield half-truths that might prove to be very dangerous, in certain cases. Thus what was true from a particular point of view, that is with respect to certain cases, is not true from the general point of view of all cases. Should we, then, say that in some cases S is P., and in some other cases S is not P.? But this is really evading the question, in as much as it gives us the results of enquiry from two limited groups of facts, and does not answer the question that is put from the point of view of all cases at once. We know S is P in some cases, and S is not P in some other cases, but we are not asking that now. What we ask now is what is S generally (that is, in all cases)?

Shall we seek to answer this with the observation that it depends on the dosage whether S is P generally or not, or in some such other way? This again will be an evasion, for in metaphysics we must have a direct answer to a direct question and not a diplomatic shunting off the track.

Here we are for the first time brought face to face with the short-comings of human speech which has no single word to express the thought that is surging up in the mind in answer to the question as regards the nature of S generally. For while the mind is fully conscious of the nature of the action of S generally, speech fails it completely when its aid is sought to express the notion in words. Whoever will dwell adequately on the question: what is S. generally *i.e.*, in respect of all cases—whether it is P. or not P.?—will soon understand the third category of the Jain Metaphysics according to which S may both be and not be P.

This is described by a single word, 'avaktavya,' which means indescribable. This is precisely what we meant when we sought to shunt off the enquiry with the words "it depends." The Jaina thinker does not seek to evade the difficulty by stratagem, subterfuge or even by diplomatic evasion. He is ready to give a direct answer to a direct question, but it is no concern of his if the questioner happens to be good only at putting questions, and no further.

"It depends," and "it all depends," would be very good answers to our direct questioner if they did not leave the door open to further discussion. As it is, the questioner is not satisfied and may insist on a direct answer to his direct question, as the cross-examining counsel does at times—'answer me with a simple yes or no?

To such a question, put with all the curt brevity of a metaphysical inquiry the Jaina Philosopher gives the one-word answer 'indescribable.' This simply means that the human language knows of no word which may be expressive of both affirmance and negation at one and the same time. Of course we are free to coin any technical term that will express the same object: "It all depends," will do equally well if taken as a technical term only it is not a single word and fails to express the true difficulty arising from the short-coming of our languages which the word "avaktavya" fully expresses. "It all depends," also fails to express the real conception at the back of consciousness and tends to divert attention from exact point by resort to the convenient phraseology of an easier matter- of-fact life.

We thus have three simple predications or Judgments, *viz.* :—

(1) Simple affirmation, *e.g.*, S. is P.

(2) Simple negation, *e.g.*, S. is not P.

(3) Simple indescribability—(avaktavya), S. is indescribable

By combining these three simple judgments, according to the rules of permutation and combination, we get the following seven forms or modes of predication :—

(1) Affirmation from a particular point of view (*syadasti*) : somehow,* S. is P.

(2) Negation from a particular point of view (*syadnasti*) ; somehow, S. is not P.

(3) Indescribability from a particular point of view (*syad avaktavya*) :

Somehow S. is indescribable.

(4) Affirmation + negation (*syadasti nasti*) ;

Somehow S. is P. + somehow S. is not P.

(5) Affirmation + indescribability (*syadasti avaktav ya*) :

Somehow S. is P. + somehow S. is indescribable.

(6) Negation + indescribability (syannasti avaktavya) :

Somehow S is not P. + somehow S is indescribab'e.

(7) Affirmation + negation + indescribability (*syada sti nasti avaktavya*) :

Somehow S. is P. + somehow S. is not P. + somehow S. is indescribable.

The above are all the forms of human expression, and they mark the limit within which seeming contradictions are not necessarily antagonistic.

The difficulty with men is that they are ever prone to form an opinion hastily and without exhaustive research. To the bat's eye the glory of the day must undoubtedly be tantamount to total darkness, but then the bat's eye must be confined to its own little sphere of vision and kept from intruding upon human thought where only an eye that is accustomed to light and the glittering brilliancy of the day can be our model and guide and the ideal.

It is apparent now that the charge of indefiniteness brought against the doctrine of Syadvada has no foundation of fact

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* The word somehow (*Syat* in Sanskrit) is intended merely as a signpost to draw the attention to the point of view from which the statement may be acceptable. Of course, it would be too tiresome to employ it in ordinary parlance before every statement or part of a statement to indicate the standpoint of the speaker ; but a metaphysician must mentally insert it at the beginning of each and every statement of a fact to arrive at an accurate valuation of the information conveyed.

anywhere. As a matter of fact the system of Syadvada is more exact and determinate than all systems based on one-sided absolutisms. For the man who knows S. to be P. in certain cases, and not P. in certain other cases, and as indescribable in one aspect of its nature, and so forth, is certainly possessed of more definite information concerning it than he who only knows it absolutely as P. or as not P. The supposed contradiction, too, between S. being P. and not being P. needs no explanation now. It is important to note that there can be no contradiction between statements made from different points of view, and that for real discrepancies the assertion and the denial of a fact must proceed from one and the same standpoint. Many instances can be given from non-Jain works of such contradictory statements which can in many instances be easily reconciled to one another with the aid of Syadvada ; but not otherwise. Here is a striking instance in point from the Adhyatma Ramayan (sacred books of the Hindus series) Chap. : 3, Verse 23 :—

"Though doing [acting] thou art no actor, though going thou art really not going. Though hearing thou art in reality not hearing, though seeing thou art not seeing."

Here it is quite obvious that the conflicting statements are made from different points of view and do not constitute real contradictions. We thus see that the doctrine of Syadvada is really a harmonizer of conflicts and not the producer of them.

Notices of Books and Periodicals.

English.

The Self-Realisation—*Atma Siddhi* of Srimat Raj chandra-translated into English by Rai J. L. Jaini Bahadur, M. A., Bar-at-law, Judge, High Court, Indore. Published by Mr. Lakshmi chandra-Jain, B. A., Jain Hostel, Allahabad. Price As. 12.

The author of the little book was no less a person than Srimat Raj chandra—'a poet of a hundred simultaneous functionings of the mind' and a man whom Mahatma Gandhi regarded as his guru. He lived only a short life meeting his end while he was only 32. The *Atma Siddhi* was composed in his 27th year. Though he was young in age he was supremely mature in mind and profusely overflowing in heart. His message was *Karuna* compassion. Being a born teacher and philosopher, he could correctly understand the cause of the misery of the struggling humanity around him. He could also see that people were going astray in their attempt to get away from the never-ending troubles of this world leaving aside the right path. 'I feel compassion he says that some are stuck up in (mere) lifeless ritual (forms only), others in barren knowledge, believing (it) to be the path of liberation.' False renunciation also will bring no good. The real aspirant after Liberation should in the first place give up self-conceit which always brings in its train the several passions. Bigotry must be sacrificed at the altar of Truth. The aspirant should as a true pupil learn from a true teacher the following 6 fundamental truths—the soul is ; it is eternal ; it is the doer of Karmas ; it is the enjoyer of the fruits of Karmas ; it can gain Liberation ; d there is means of Liberation. The author himself gives the on for writing this book in the second verse :—'In the present the path to liberation, has mostly disappeared. For the nplation of seekers after the Soul I have spoken of it here in the form of a dialogue between the true Teacher and

alities of a true teacher and a true pupil are described haracteristics of false teachers and false pupils are 'n discussing every one of the above mentioned

truths the pupil raises doubts which the teacher clearly and convincingly solves. The pupil has Faith in his teacher and the Scripture that is taught to him. As the truths are explained to him one after another he comes to *know* that *he* is the cause of his own happiness or misery and that his liberation lies in his own hand—through Self-knowledge. 'Attachment, Hatred, Ignorance, these are the principal knots of Karmas. That is the path of Liberation, which is the cessation of these.' The original is written in Gujrati language in *nagari* script. In the edition before us we have Sanskrit as well as English translations of the verses with special notes wherever necessary. The author, though a Jain, was a cosmopolitan in his spirit. His book is a gospel for all the religionists who believe in Soul, in Liberation and the means of Liberation.

The book is nicely printed on good paper and is adorned with two pictures one of Mahatma Gandhi and the other of the illustrious Rajchandra Kavi.

Hindi.

Seva-dharma compiled by Babu Sivapujan Sahai and published y Mr. Anant Kumar Jain, Vir-mander, Arrah. Price Rs. 1-12-0.

This is a good-collection of sayings of great men, ancient and modern, on Service. In this book we find nice quotations on service to guests, Service to Literature, Service to community, Service to all the people, Service to country etc. A free translation of Mr. G. S. Arundale's 'The way of Service 'forms an important section of the book. The book is beautifully printed and bound and is dedicated to the memory of the late Kumar Devendra Prasad Jain.

Prem-Pushpanjali compiled by Babu Sivapujan S published by Mr. Anant Kumar Jain. Price Rs. 1-4-

This is another collection of 48 vernacular aya) and its various aspect written by the lea of the book is unifor ith the above.

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The small book is also a collection of Soul-stirring national songs.

We hope that the abovementioned 3 books will be very useful to Hindi learning students and others.

Tamil.

Navamani or saved from the gallows is a fine detective novel in Tamil written by Mr. P. S. Neelakantam and published by the Vasanta Book Depot. Price Rupee one only. The language of the book is simple and the story is instructive and interesting. The narrative of the story is interspersed with beautiful quotations from ancient Tamil didactic works.

Naladiyar with an Introduction by Mr. V. Narayana Iyer, M.A., M.L., published by Messrs. A. K. Swami & Co., Mylapore. Price eight annas. This is an excellent edition of the immortal Tamil work of the Jain Saints which is being read by the Tamilians as Vedas. The book before us contains only 200 stanzas (*i.e.*) first half of the work with critical notes and commentary. Each stanza is followed by the meanings of difficult words and phrases, and by quotations from the numerous Tamil works in which references are made to Naladiyar. This edition will be very useful to students of Tamil Literature. The book is neatly printed and finely got up and the price of the book is very little when compare[d] to the matter contained in it. We hope that the publishe[r] will bring out the second half of the book in the near future.

Canarese.

Pujasarasamuchchaya by Nyayatirtha A. Shantiraja Shastriyar of Mysore. Second Edition Price Rs. 1-10-0. This is a collection of about 45 Jain stotras, hymns, prayers and other treatises on *puja* written by ancient Jain acharyas. A very good commentary is written for all the slokas. In the introduction to the book the learned editor has written on the six daily duties of Jaina Layman and on nudity. The book is dedicated to Sri Nemisagar Varniji. ... printing and get up of the book are very fine.

...*dhu* is a fortnightly paper recently started in Mysore ... f the Canarese reading Jains and others, It is ably ... Nyayatirtha Mr. A. Shantiraja Shastriyar and is ... subjects affecting the interests of the Jain com... ...nual subscription is Rs. 1-8-0 only. We w... ... all progress and ...ccess.

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Published in English, Canarese, and Tamil.

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Medical Practitioner of 25 years standing and Member, Madras Medical Council.

Published by the Editor & Proprietor at 323, Thambu Chetty St., G.T., Madras on the 25th of every month,

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